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ABSTRACT

Papers on rare and precious books which were presented at the 1986 International Federation of Library Associations (IFLA) conference include: (1) "Compiling of 'The Union Catalogue of Japanese Old Books'--Investigating and Research of Old Books of Japanese Literature and Its Microfilming" (Yasuo Honda, Japan); (2) "The Rare and Precious Books Trade in Japan" (Mitsuo Nitta, Japan); (3) "The Western View of the History of the Book in the East and South" (I. R. Willison, United Kingdom); (4) "Directory of Book Museums--Museums of Book Publishing and Book Exhibitions--Progress Report" (T. I. Kondakova, USSR); (5) "Retrospective Bibliographic Control for South Asia" (G. W. Shaw, United Kingdom); and (6) "The Maori Book or the Book in Maori--150 Years of Printing in the Maori Language of New Zealand" (Sharon E. Dell, New Zealand). (KM)

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IFLA

General Conference

Collection and Services Division

Section: Rare & Precious Books

Tokyo, Japan

August, 1986

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IFLA

1986

IFLA GENERAL CONFERENCE, TOKYÓ

Division: Collection & Services

Section: Rare & Precious Books

42-RARE-1-E

Compiling of "The Union Catalogue of Japanese Old Books"; investigating and research of old books of Japanese literature and its microfilming.

by

Yasuo HONDA

National Institute of Japanese Literature

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0602

The history of old books in Japan which dates from the beginning of the eighth century, to the end of the Edo period (1867), extends over a period of 1,200 years. These old books have been owned by various libraries, shrines, temples, and individuals all over the country, and some of them have been lost by fire, war, flood, and have been deteriorating from insect damage. We must give our attention to protecting these books from such damages. While the national treasury and important cultural property is preserved on an administration basis, the preservation of a large portion of these old books remains incomplete. Moreover, as these lie scattered in libraries throughout the country, complete information about their location cannot yet be grasped. Japanese literature researchers developed a need for knowledge of where these old books are located.

The National Institute of Japanese Literature was established based on a recommendation by the Science Council of Japan after being requested by more than 20 academic societies of Japanese literature. The Institute is a national organization and its major services are to conduct general research into the location of old books of Japanese literature, to preserve them on microfilm, and to make them accessible for researchers. Materials in microform collected by NIJL are catalogued on "Catalogue of Manuscripts and Old

Printed Books in Microform" (by now nine volumes are available). Researchers may get the information of the location of old books of Japanese literature through NIJL and get a copy of microfilms (either in form of posifilm or paper copy).

By the way, for carrying on our service such as researching and microfilming the old books of Japanese literature, the general information about their location is indispensable, that is why the preparation of "The Union Catalogue of Japanese Old Books", which includes any materials held by various libraries all over the country, was projected and is now being implemented by NIJL.

Today, I would like to begin with "The Union Catalogue of Japanese Old Books", then next give an account of the "Catalogue of Manuscripts and Old Printed Books in Microform" dwelling briefly at the same time on the creation of "The Japanese Old Books Database" that is being implemented by NIJL.

1. Union Catalogue of Japanese Old Books

"Union Catalogue of Japanese Old Books" is the catalogue with necessary bibliography and location information about all the books written by Japanese authors till the end of the Edo period (1867). As its precedent publication, we have "Kokusho So-Mokuroku" ("Comprehensive list of Japanese

Books", 8 vols. compiled by Yoshiaki Morisue, Teiji Ichiko, Seiji Tsutsumi, published by Iwanami Shoten). It is a union catalogue on old books held by various libraries all over the country including about 600,000 works, and is being widely used in the academic community. However, this catalogue still requires revision and enlargement to include remaining libraries of which books are not yet recorded, newly published catalogues after publication of this one, and change of owners, correction of errors, and so on. Therefore this revision and updating should be maintained in the future, making continuing bibliographic examination.

In order to prepare such a union catalogue as this sort, ideally speaking, it is necessary to examine each book itself, but that is not practical because of time and money limitations. Instead, we adopted the method of constructing the fullest possible catalogue entry from existing catalogues by each library.

Our catalogue has two characteristics. First, we developed a machine-based authority control system for both name and title. Old books in Japan have many and various titles and names of author in comparison with modern type-printed books. For example "Konjaku monogatari shu" ("Tales of times now past", collection of Japanese medieval brief tales) has four variant titles, one of which is almost

identical with another work. Likewise, for the name of the author, Bakin (a novelist in the Edo period) used more than 10 variant pseudonyms on his works. Consequently authority control is indispensable for our cataloguing.

Second, we are constructing the cataloguing data as a machine-readable bibliographic database aided by computer. A database system is quite necessary for continuing revision and updating, and for efficient use, for instance, to make catalogues of each kind (classified catalogue, chronological catalogue, separated catalogue by libraries) and indexes (name index, etc) and also for creating the general database of Japanese old books including our existing cataloguing data. ("Catalogue of Manuscripts and Old Printed Books in Microform")

2. "Catalogue of Manuscripts and Old Printed Books in Microform"

From its establishment in 1972, our Institute has researched and microfilmed the old books of Japanese literature held by libraries all over the country. Until now, about 70,000 works are available in microform, and its catalogue has already been published.

Researchers in Japanese literature traditionally make much importance of philology. They consider the work of finding original books, bibliographic examination, text critique, and

annotation as foundamentals of their research. As previously mentioned, the power of many academic societies of Japanese literature which place importance on such a philology as this, is just the power which influenced the establishment of our Institute.

Dividing Japan into six areas, every year the Institute asks about 80 researchers (professors and associate professors) in each area to investigate institutional collections and materials on Japanese literature. They thoroughly investigate the books owned by libraries, shrines, temples, and individuals, and report their results to our Institute.

The Institute holds a regular meeting of researchers in charge of such investigation every fiscal year and makes a plan for microfilming. The average number of works microfilmed is estimated at about 5,000 (1,000 reels of roll-film) each year.

By now, microfilms total 15,000 reels (78,000 works), and have been published in a 9 volume catalogue. We preserve original nega-films and use duplicate nega-films, posi-films and paper copies for reading and copying service.

The National Institute of Japanese Literature continues to compile its catalogue, makes the location of Japanese old books clear, preserves them in microform, and performs the

service of reading and copying mentioned above as its major undertakings. This means we intend nothing but to form "The Japanese Old Books Database", integrating the data of the existing two catalogues. In the process of carrying out the project, we will surely face various difficulties such as making up large scale bibliographic data, constructing authority files for both name and title, etc.

Overcoming this, and in order to build up a machine-readable bibliographic tool which is indispensable for the research of Japanese literature, and even more Japanology, close partnership between librarians and information professionals is crucially needed. In emphasizing this, I conclude my speech today.

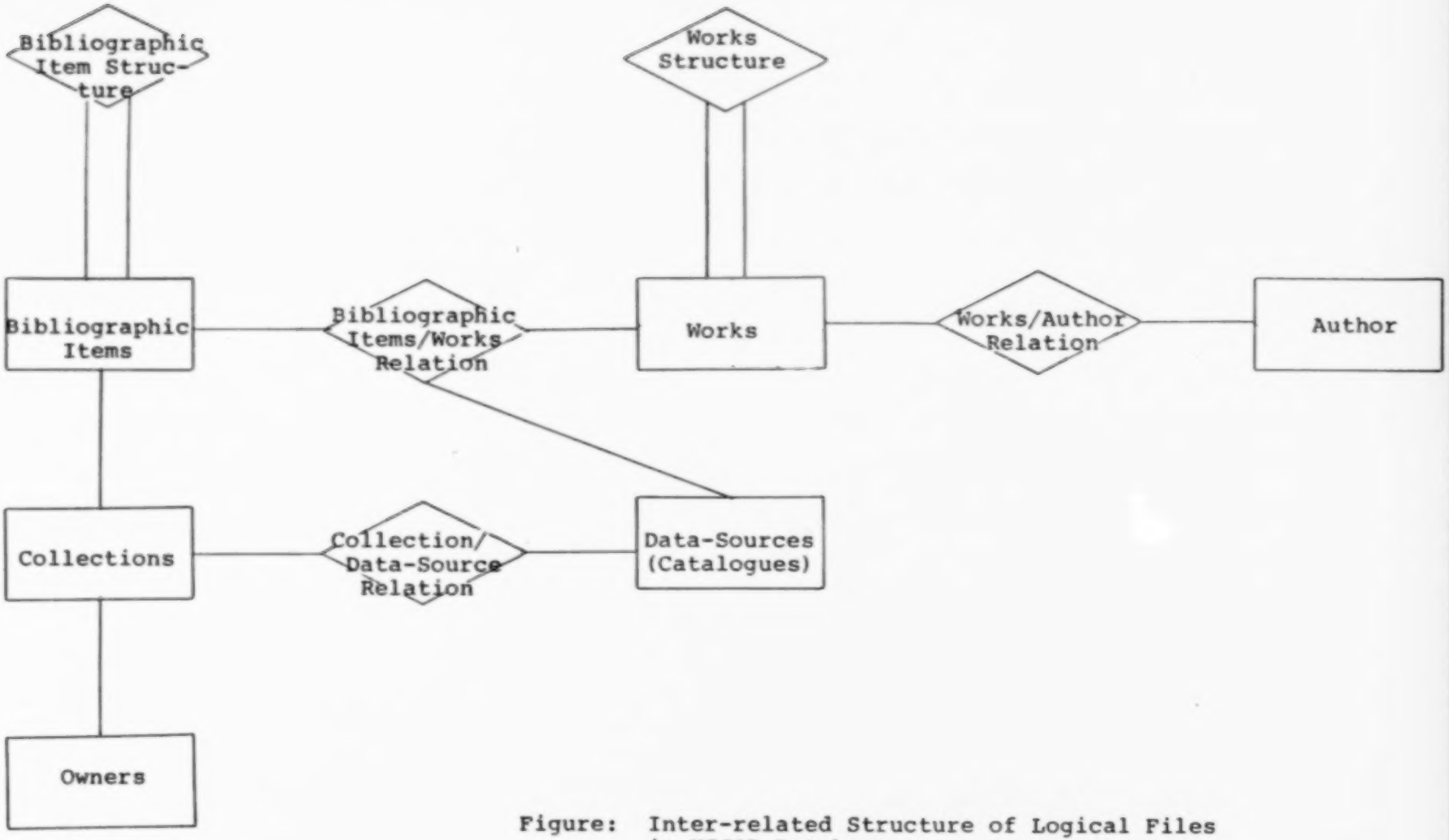


Figure: Inter-related Structure of Logical Files in UCJOB Database

6090

Logical Files with Data Element
Consisting UCJOB Database

1. Bibliographic Item File

   Identification No. of Bibliographic Record
   Record Status
   Identification No. of Collection Record
   Call No.
   Title Heading Entered on Data-Source
   Note on Whether the Item is Hand-copied or Block-printed
   Physical Description
   Imperfections
   Other Titles
   Name of Hand-Writer
   Date of Hand-Writing
   Publisher
   Place of Publication
   Date of Publication
   Notes
   Lincage to Works File

2. Bibliographic Item Structure File

   Identification No. of the Upper Level Bibliographic Record
   Volume No. of Collected Work
   Type of Structure
   Identification No. of the Lower Level Bibliographic Record

3. Bibliographic Item/Works Relation File

   Identification No. of Bibliographic Record
   Identification No. of Works Record
   Classification on Data-Source
   Identification No. of Data-Source Record
   Other Titles Entered on Data-Source
   Names of Author Entered on Data-Source
   Number of Chapters

4. Works Structure File

Identification No. of the Upper Level Works Record
Volume Number of Collected Works
Type of Structure
Identification No. of the Lower Level Works Record

5. Works File

Identification No. of Works Record
Record Status
Uniform Title
Number of Chapters and/or Volumes
Prefixed Subtitle
Alternative Titles
Keyword
Date of Production
Record History
Notes
Lincage to Author File

6. Works/Author Relation File

Identification No. of Works Record
Identification No. of Author Record
Functional Designation of Author

7. Author File

Identification No. of Author Record
Uniform Author Name
Code for Distinction Between Person and Corporate Body
Name of Country
Name of Dynasty
Date of Birth and Death
Sphere of Activity, Occupation, Social Status
Record History
Other Names of Author
Notes

8. Collection File

Identification No. of Collection Record
Identification No. of Owner Record
Name of Collection
Abbreviated Name of Owner/Collection
Other Name of Collection
History of Collection
Size of Collection
Characteristics of Collection
Collector
Depositor

9. Owner File

Identification No. of Owner Record
Name of Owner
Other Names of Owner
Change of Ownership
Postal Code Number
Telephone Number
Address

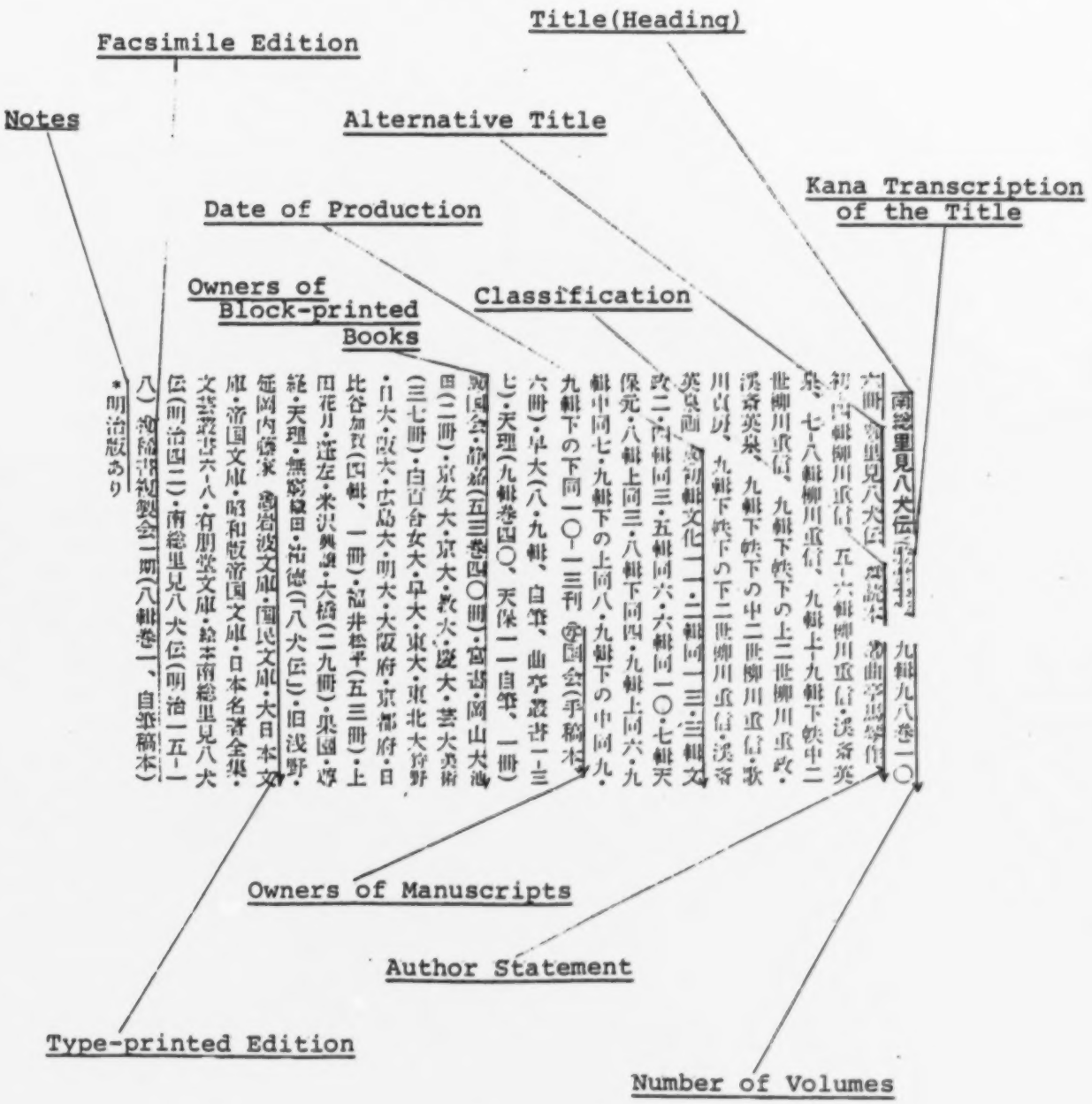
10. Data-Source File

Identification No. of Data-Source Record
Name of Data-Source
Form
Date of Publication
Call No. in NIJL
Inclusion Ratio of Old Books and Manuscripts in Data-Sources

11. Collection/Data-Source Relation File

Identification No. of Collection Record
Identification No. of Data-Source Record
Relationship Between Collection and Data-Source

0612



Sample of Kokusho So-Mokuroku (Comprehensive list of Japanese books)

0613

IFLA

1986

IFLA GENERAL CONFERENCE, TOKYO

Division: Collection & Services

Section: Rare & Precious Books

44-RARE-2-E

The Rare and Precious Books Trade in Japan

By

Mitsuo NITTA
President of Yushodo Co., Ltd.
Tokyo, JAPAN

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0630

In the occasion of this IFLA General Assembly, Professional Meeting, held for the first time in our country, it is my great pleasure to make a speech, on behalf of all members of the Antiquarian Booksellers Association of Japan (ABAJ), on the subject "The Rare and Precious Book Trade in Japan".

I hope my address may contribute, even a little, to the cultural exchange between Japan and the Occident and to alter the image of Japan as a economically and technically overwhelming country.

Ladies and gentlemen gathering here under the IFLA flag, I would like to start with the historical aspect of the subject.

As you probably know, our country experienced a long time isolation of the nation from the world civilization before the modern government, the Meiji government, started in 1868. We call this period "Sakoku".

However duriing this period, many geat pioneers, explorers and missionaries, such as P.F. von Siebold, Engelbert Kämpfer etc., endeavored to the exchange of both civilizations. It began in the 16th century influenced by Malco Polo who first introduced Japan to the western people.

It was mainly through books that such cultural exchange was made and it has been continuing actively up to date. We can find many evidences which record the fact that the old Japanese people sought and read the occidental books especially after the 19th century.

While on the other hand, large quantity of the cultural achievements of Japan outflew to the West after the Meiji Era, particularly after the time many foreigners came to Japan till 1940's and between 1945 and 1955. Almost of these achievements were paintings and fine arts.

Regarding the Japanese old and rare books, a small quantity outflew compared with the paintings or the fine arts. It is because the good bibliographies for Japanology were not provided enough in the West in those days. In fact, only a few libraries, such as the British Library, could well preserve the Japanese old and rare books. However the real situation of the outflow of books of those ages is not still investigated enough until now.

Concerning the present condition of the bibliothecas of Japanology in the West, here is the case recently I knew.

The University of California holds many rare and precious books of Japanology in the collection bought from the famous Mitsui financial clique just after the Pacific War. I knew this from the library catalogue. Many foreign university or public libraries recently catalogues and annotates their archives or holdings, which include much quantities of the old Japanese rare and precious books.

More typical case is "The Catalogue of the Nordenskiöld Collection of Japanese Books in the Royal Library" (by J.S. Edgren). It was published in 1980 at Stockholm by the National Library of Sweden.

By this catalogue, we learn the catalogings of the Japanology collections are more progressive than before in the present occident.

Also we can know what kinds of books were circulated and how much cost them in the old Japanese book market when Nordenskiöld came to Japan and when he collected the books which consisted his collection in Stockholm.

Yet many aspects of the details of the old Japanese book market, such as circulation, trade and dealings, still remain ambiguous till now. While as to the histories of printing and paper making, many academic researches have been already accomplished, because we have a long tradition in these fields in favor of the old chinese civilization. Then I suppose further investigations shall be made in the future about the history of the old Japanese book market.

Respecting the historical facts of the export and the import of books in Japan, specially rare and precious books, the another way for the research is to refer to the old catalogues issued by the occidental antiquarian booksellers.

From these catalogues, we recognize it is after the beginning of this century that the detailed facts which describing the book trade between Japan and the West are appeared in them. Also they reveal many millionaires or financial cliques of Japan bought the western rare and precious books. Now these books are preserved in Japanese university libraries etc., with much care.

Japan is one of the most prosperous countries in book printing of the world. About five hundred millions of books, magazines and periodicals are published annually.

The export of the publications from Japan to overseas is in black figure in 1985. This is because many foreign publishers entrust the printings of foreign language publications to Japanese companies. On the contrary, the export of Japanese language publication accounts for only 30 per cent of the total book export amount, as the demand is limited only to the foreign academic world or to the Japanese people living in overseas.

Next, I would like to talk about the general view of the present second hand and rare book market in Japan. The market much progressed, after the War, smoothly according to the increase of the total number of universities, which reach at present to about five hundreds.

Two thousands and five hundreds second hand or antiquarian booksellers can be found in modern Japan, of which about ten thousands are in Tokyo area.

Many auctions and book fairs, both occidental and Japanese, are opened almost everyday somewhere in Japan. Some of the fairs are held at department stores.

Generally speaking, people does not purchase much enough books or second hand books than before. Therefore, we, the booksellers, are now giving attentions

to the academic scholars or bibliophiles who are growing more specialized and more interested in the beauties of the occidental rare and precious books.

The total sales amount of second hand and rare books get to about forty to fifty billions yen per year, which account for 3 to 4 per cent of the gross sales of publications in Japan.

After the War, the Japanese government permitted us more free expenditure of foreign currency than the other materials for the importation of academic publications, even Japan prepared the poor foreign currency reserves.

It means this policy contributed to the present cultural prosperity of Japan. Many people appreciate and value it highly. And before long, universities, institutions or some business enterprises made a fresh start in their research activities, then the demand for foreign books gradually increased. Now Japan has grown up a large market to the foreign publications, including second hand or rare and precious books.

Presently about two hundred companies deal in foreign publications. They organized the Antiquarian Booksellers Association of Japan (ABAJ) about twenty years ago and joined into the International League of Antiquarian Booksellers (ILAB).

Approximately one thousand of occidental old and antiquarian book catalogues issued by these Japanese booksellers are mailed to the customers annually and large-scale bookfairs often held.

Many foreign antiquarian booksellers are also extending their businesses to Japanese market; university libraries, individual scholars and so forth.

Though the complete set of Gutenberg's Bible has not yet been imported, world-wide famous collections or collectors are in appearance in modern Japan.

For example, a certain university library holds 9 copies of Shakespeare's first folio, and the library is admitted as a Mecca of World's Shakespearian

literature. The Japanese market is indeed indispensable to the auctioneers and antiquarian booksellers of Europe and of America.

The working libraries of famous occidental scholars, collectors or researchers are also able to meet with the demand of Japanese market. As a matter of fact, my company imported around twenty collections, working libraries or precious books in these five years. Each of them is worth from one hundred thousand to one million dollars.

Compared with the foreign countries, the method of the purchase of extra-large collection is more different here in Japan.

These collections are almost delivered to the large-scale universities, national organizations and so on, as the national budget by the Ministry of Education or by the Agency for Cultural Affairs is more divided to them.

The purchases of the occidental rare and precious books by individual or private enterprise are not duty-free in Japan, so bibliophiles are hard to be brought up compared with the West and the principle of fairness in the business (at reasonable price to real customers) does not work well.

Finally I comment upon the future prospect. Although modern technical progress is giving rise to the appearance of new media or new type of publication, we shall have an increasing concern among people to the printed book hereafter. It looks like a real audience but a ticket and go to the concert, even if he is equipped with high-leveled audio player system.

I am confident in it. I will exert myself to my business with the pride of dealing in world-wide rare and precious books.

This IFLA conference has been held as a library fair under the joint-sponsorship of the ABAJ. As far as I know, it is the first experience to display occidental rare and precious books at the exhibition.

All of you may learn many things about Japanese market though this exhibit, such as how much quantity and what kind of books are dealt or how much they are sold here. The bibliothecas of Japanese libraries will be at the top level of the world in next century.

Mr. Mitsuo Nitta

President of Yushodo Co., Ltd.
Immediate Past President of the Antiquarian Booksellers Association of Japan(ABAJ).
Committee Member of the International League of Antiquarian Booksellers(ILAB).
Director of Japan Grolier Club, a Member of International Association of Bibliphile.

IFLA

1986

IFLA GENERAL CONFERENCE, TOKYO 1986

Division: Collection and Services

Section: Rare and Precious Books

132-RARE-3-E

The Western View of the History of the Book in the East and the South

By

I R Willison
Head, English Language Collections
British Library
London, U K

KEYWORD(S):

History of the Book
Cultural heritage

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1708

The Western View of the History of the Book in the East and the South

Ladies and Gentlemen!

1. The relevance of the subject of this paper and of the open meetings of the Section, to the theme of the Conference, and to the aims of the Section within the IFLA Medium Term Programme.

May I welcome you to the open meetings of the Section on Rare and Precious Books and Documents, and commence by recalling that our theme here in Tokyo today is the role of the book in the cultural heritage of Asia and Oceania and, tomorrow, the application of library and bibliographical methodologies to this field of study (this will be a meeting held jointly with the Section on Bibliography).

We in the Rare Books Section regard these papers dealing with Asia and Oceania as our contribution to the main Conference theme 'The new horizons of librarianship: Towards the 21st century' with its sub-theme "Closer Cooperation between Developed and Developing Countries". In particular we hope that our papers and discussions, in addition to their intrinsic interest, will open the way to papers and discussions on other Asian and Oceanic aspects of the particular interests of the Section at its meetings in Sydney in 1988 and New Delhi in 1992.

In a wider context, we regard these papers as furthering the aims of the Rare Books Section within the IFLA Medium Term Programme 1986-91, so far as Asia and Oceania are concerned. May I remind you that our general aim within the MTP is the advancement of retrospective bibliographical control, and presentation, with particular reference to the development of the history of the book as a field of study. For this objective we have three

major projects. First, for promoting the bibliographical control of primary texts by various international and national union catalogues (such as the Gesamtkalog der Wiegendrucke - the GKW - or the Italian Le edizioni italiane del XVI secolo), we have our Working Group on the GKW. (This Working Group we hope to enlarge in order both to embrace the catalogues dealing with later periods and to relate the whole complex of catalogues to the IFLA Core Programme for machine-assisted Trans-Border Data-Flow.) Secondly, for promoting bibliographical control of the secondary material which advances the history of the book as a field of study, we sponsor ABHB, the Annual Bibliography of the History of the Printed Book and Libraries. Thirdly, for promoting the presentation of the history of the book to the general public we have our Working Group on Museums of the Book, with its project to develop a world directory of such museums.

Tomorrow Mr Shaw and Professor Honda will be considering the extension of retrospective bibliographical control of primary texts to South Asia and Japan; and Ms Kondakova will report on the progress of the Soviet directory of book museums. This morning, however, I would like to introduce our papers on aspects of the history of the book, and the study of the history of the book, in Asia and Oceania (and, by implication, in the other IFLA 'regions' of Africa and Latin America and the Caribbean). I do this partly to provide a rationale for tomorrow's more technical discussions, and partly to open up the question of the extension of our second project - the Annual Bibliography of the History of the Printed Book and Libraries - to these hitherto unnoticed sectors of the Developing World, the inclusion of which in ABHB would make it truly ecumenical in scope.

2. The past and present Western views of the history of the book in the East and the South

I am painfully aware that this subject itself has still to be 'opened up',

and that a person in my position with only fifteen minutes or so at his disposal can do no more than offer some highly preliminary impressions.

It seems to be agreed that until very recently - until the late nineteen-sixties in fact - the Western view of the history of the book in the East and the South has been strictly 'typographic', in the sense of being pre-occupied with the invention and spread of printing as a technology on the one hand, and on the other hand, with the aesthetics of the book.

The study of the invention and spread of printing in the East and the South has for long been dominated by the missionaries, ambassadors and travellers whose predecessors first introduced western printing to these regions (and, when in East Asia, first discovered that printing had in fact been invented in the East centuries before Gutenberg). This phase lasted from the Jesuit Relations of the sixteenth century onwards, through (say) Sir Ernest Satow's "On the early history of printing in Japan" in the Transactions of the Asiatic Society of Japan of 1882, to (say) the Reverend R.H.W. Shepherd's account of the Lovedale [Press] and Literature for the Bantu of 1945. On the other hand the study of the aesthetic of the book has likewise been dominated by the private and institutional collectors (to be discussed by Mr Landon) into whose hands the findings of the missionaries and travellers were, by the nineteenth century, systematically finding their way. For example, in the case of the British Museum we had bibliophiles and connoisseur-scholars such as William Anderson and Laurence Binyon who were important, among other things, for the English appreciation of the graphics of Hokusai. As a terminal expression of this 'typographic' phase I would take the multi-volume Spread of Printing [throughout the World] edited by Colin Clair and published in 1969.

This is not to say that a preoccupation with typography in this sense has limited the Western view of the history of the book in the East and the South

to any fatal extent. On the contrary it has produced some major studies. There is for example The Invention of Printing in China and its Spread Westward by the educational missionary from Princeton, Thomas Francis Carter, which since its publication in 1925 has achieved the status of a classic: witness its citation in the latest histories of the book in China and in Japan, Tsien Tsuen-Hsuin's volume of 1985 in Needham's Science and Civilisation in China, and David Chibbett's History of Japanese Printing and Book Illustration of 1977. Carter's book was remarkable not only for its ability to empathize with alien cultures - a willingness to establish a "pedigree" for Gutenberg's so-called invention which went back through Egypt, Persian, and Tukestan to China - that recalls that of the Jesuits. It was also remarkable for its stimulating effect on the indigenous study of the history of the book within those cultures themselves, principally of course China and Japan.

It is nevertheless true that preoccupation with the narrower perspectives of 'typography' has led to serious limitations in the study of the history of the book in the East and the South. In the case of China, according to Tsien, "systematic investigations of [the] social, economic and intellectual roles and influences [of paper and printing] in Chinese history are lacking". Indeed, among western book historians it is precisely this dissatisfaction with the inability of their discipline to illuminate cultural history in general that over the last decade or so has led to a new and revolutionary phase in the study of the history of the book in the East and the South.

Now there were signs of a radical broadening of the concerns of Western book historians before the nineteen-sixties, particularly among those so-called 'geopolitical' historians in North America - Harold Innis in Toronto, Herbert Eugene Bolton in Berkeley, for example - who were interested in the role of print and communication in the development of white colonial

culture outside Europe. I am thinking of the pioneering but brillant study of the role of books in the culture of the conquistadores in Latin America, Books of the Brave, published in 1949 by a pupil of Bolton's, Irving A. Leonard. However: the great change has occurred in the nineteen-seventies, as a consequence of the integration of book history into general history which followed the publication in France in 1958 of L'Apparition du Livre by Lucien Febvre and Henri-Jean Martin (translated into Japanese last year, incidentally, by Mme Ninomiya-Sekine and others), and the establishment of the discipline known as histoire du livre.

There are, I suggest, three major aspects of this "new" Western view of the history of the book - histoire du livre - so far as its application to the history of the book in the East and the South is concerned. First, the enlargement of the interest of Western historians in seeing their own domestic book trade as an integral part of the cultural history of their own countries is leading them to throw light on the 'imperialist' motives and effect - both culturally and (perhaps more important) technologically - of their book exports to their colonies and ex-colonies. This in turn throws light on the cultural and technological development of those countries in the East and the South for whom a colonial or, at least 'dependent', experience has been formative. For example, in the symposium on the history of the major British publishing firm of Longmans (Essays in the history of publishing in celebration of the 250th anniversary of the House of Longman 1724-1924), edited by a leading social and cultural historian, Asa Briggs, the 'overseas [i.e. export] side of the business" is described by Briggs as being, from the point of view of the economics of the firm itself, "as revolutionary a development as the 'paper-back revolution' in publishing of the 1930s". At the same time, so far as the colonies themselves are concerned, Roy Yglesias sees this export of textbooks as creating "thousands of unemployable clerks ... through an essentially academic system": a phenomenon unkindly known as

'babooism'. Later, in the post-colonial world, Yglesias sees the export of textbooks creating the equally revolutionary phenomenon "usually referred to as 'the growth of English as a world language'". (Remembering Leonard's Books of the Brave, the same may soon happen with Spanish, I suppose.)

The second aspect is the far more integrated and penetrating nature of these "new" Western studies of the history of the book outside Europe. For example, David Chibbett in his 1977 book analysed not only ... printing and book illustration but also publishing and, even more significant, authorship in Japan. Moreover an essential element in this greater integration and penetration of the history of the book outside Europe by Western book historians (and one that relates directly to our Section's concern to enlarge secondary as well as primary bibliographical control) is the far greater degree of systematic collaboration of European with non-European scholars. Both Chibbett and Tsien cite non-European scholars extensively, Chibbett citing them even more than he cites European scholars. Perhaps the clearest, most recent, example of this East-West collaboration is the large-scale colloquium organised by Henri-Jean Martin and his colleagues in March 1983 on Le livre et l'imprimerie en Extrême-Orient et en Asie du Sud (1)

The third aspect - and in the longer term perhaps the most important aspect of all - is the ability and willingness of Western historians of the book to return to their original topic of the spread of European printing into the East and the South, and to explain its impact on the indigenous cultures not only in terms of European missionary enterprise but also, by an act of radically transferred empathy, from the point of view of the cultural tradition and enterprise of the indigenous culture itself. In most of the world outside Europe - Africa, America, the Pacific - this involves the ability of Western historians to cross the so-called "interface" between literacy and orality, and requires an enlargement of the concept of "book", or more accurately

"text", to account for the characteristic of the original indigenous culture purely oral modes of communication. An example of this, which is becoming a classic, is the 1983 Presidential Address to the Bibliographical Society of London, by D.F. McKenzie, The sociology of a text: orality, literacy and print in Early New Zealand. Ms Sharon Dell will no doubt have something further to say on this aspect in the last paper this morning.

3. Towards a world history of the book and the text, and the role to be played in it by Unesco and IFLA

There are, then, alternative views of the history of the book (or perhaps one had better say, the 'text') based on the differing experiences each culture has had of the impact of the text. Mr Shigeo Minowa, whose paper on the past, present and future of the book in Japan we heard yesterday, has elsewhere called these varying experiences "modal differences in learning and publishing between different cultural areas". He takes as an example the fact that "Western learning is done by polemics, while the East Asian scholastic tradition attaches more importance to transcription. In the West, verbally putting forth a winning argument was the way of learning. Therefore, books were not necessarily of primary importance, and whenever a book was produced, it had to be demonstrative and logical. In East Asia, in contrast, merely recording and classifying an extensive collection of facts was regarded as learning in itself. Doing so, it was thought, would lead to the Truth".(2)

However, it is important to insist that these alternative views need not be mutually exclusive. On the contrary, they can be made to illuminate each other, since they are determined, in part at least, by factors that belong to the material world common to all cultures and therefore recognizable by all cultures. Thus Mr Minowa continues: "Perhaps the relative scarcity of paper contributed to the Western emphasis on verbal polemics. On the other

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hand, without the abundant availability of inexpensive paper in Asia, learning by transcription could not have established itself". Experience of the technological dynamism thus characteristic of the book in the West can help our minds to order (so to speak), and account for, the contrasting stasis characteristic of the book in the East. Equally, an understanding of Eastern stasis can help our minds to order, and account for, Western dynamism. A world history of the book and the text is imminent, emerging from the inevitable interaction — or clash? — of just such alternative views as these.

It is no accident, I think, that Mr Minowa's analysis was contributed to one of the many symposia dealing with the world of the book that followed on the first Unesco International Book Year of 1972 (in this particular case, the symposium on Publishing in the Third World: knowledge and development, published last year). Indeed, to adapt what I have said elsewhere(3), Unesco provides the best theatre we have in which to set up an interaction which is positive and which minimizes clash between these alternative views of the history of the book and the text in the light of world cultural history. To be specific, I have in mind the Unesco History of the Scientific and Cultural Development of Mankind, with chapters such as those devoted to 'Literary Communication and Belles-Lettres' in Louis Gottschalk's pivotal volume 4, The Foundations of the Modern World (1969). It is true that the compilation and reception of the Unesco histories have not been without rancour (to put it mildly). It is also true that Gottschalk and his fellow compilers would be the first to admit that their understanding of the history of the book and the text was, given the state of the art in the nineteen-fifties and nineteen-sixties, necessarily primitive. Nevertheless we are told that a revision of the Unesco Scientific and Cultural History is being contemplated.

As the Unesco Non-Government Organisation responsible for this particular

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aspect of the field, IFLA, through its Rare Book Section, should promote the solid collaboration between historians of the book necessary to ensure the revision's excellence. It should do so mainly by promoting the tripartite infrastructure 'museum of the book — retrospective primary bibliography — current secondary bibliography' that I presented at the outset of my paper as the raison d'être of the Rare Book Section.

Leaving, then, further technical discussions of museums of the book and retrospective bibliographies till tomorrow, let me conclude with a plea on behalf of the editor of the Annual Bibliography of the History of the Book and Libraries, Dr Hendrik Vervliet, for contributions recording work on the history of the book, the text and libraries in the East and the South that is undoubtedly growing and that is one of the elements in the emergence (if I may quote myself again) of "an effective, though not necessarily placid, world cultural community".(3)

(1) Revue Française d'Histoire du Livre, nos. 42, 43, 1984.

(2) Minowa, Shigeo. The modernization of publishing: the Japanese experience. In Publishing in the Third World: knowledge and development. Edited by Philip G. Altbach, Amadio A. Arboleda, S. Gopinathan. Heinemann: Portsmouth, N.H; Mansell: London, 1985, p. 198.

(3) Willison, I.R. Publishing in Oceania. Pacific Islands Communication Journal vol 13 no. 1, 1984.

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IFLA - 1986

Division: Collections and Services

Section: Rare and Precious Books and Documents

DIRECTORY OF BOOK MUSEUMS. MUSEUMS OF BOOK PUBLISHING AND BOOK EXHIBITIONS. PROGRESS REPORT

T.I.Kondakova,

Chief, Research Department of History of the Book, Rare, and Precious Publications (Book Museum). The V.I.Lenin State Library of the USSR

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By the end 1985 the Book Museum of the V.I.Lenin State Library of the USSR prepared a manuscript of the Guide to "Book Museums in the World" (Volume - 12 signatures). This preprint is the first attempt in the international practice to provide the most possible comprehensive and complete information about museums, lubraries and other institutions dealing with book exhibiting. Tne publication is meant as the USSR Library Council contribution to the IFLA Programme.

The intermediate results of the work on this publication were submitted in the form of progress-reports to the Standing Committee members of the IFLA Section of Rare and Precious Books and Documents at the 51 IFLA Session (Chicago, USA) and at other working meetings.

In our progress-report in Chicago we proposed as a hypothesis the definition of the notion "book museum" and the optimum contents of the reference book. The work on the manuscript (now completed) and the subsequent active collection of materials permitted us to produce in our present paper the proves of our reightfulness and our above positions as well as to show on concrete figures and facts the composition of now existing institutions that propaganda books and historical book knowledge in the world.

The publication contains description of 211 institutions from 44 countries of the five continents (among them - 51 Soviet institutions). Information on 69 institutions (41 - Soviet, 28- other countries) was given to the scientific circulation for the first time.

The following groups of institutions are described in the guide: book museums; museums of some elements of the book (paper, bounding, type, format and form of the unbacked book, il-

lustrations, etc...); museums of publishing business; museums of polygraphy technology (and writing as a branch of the trade); museums of press; memorial museums of book business personalities; permanent and changeable exhibitions of historical book problematics at various libraries and museums; museums and permanent library exhibitions of book treasures.

The main attention was paid to pure book museums. According to the information available to the compilers at present there are 10 book museums characterizing the book in its complexity as a spiritual matter and a material substance:

The Albert I Royal Library. Book Museum. Book Printing Museum (Bibliothèque royale Albert I-er. Musée des livres. Musée de l'imprimerie). (Belgium, Brussels); The Hor

The Hornby Library (The Book Museum). (Great Britain. Liverpool);

The British Library. Reference Division. (The Book Museums). (Great Britain. London);

Library of Saxony Land. Book Museum. (Sächsische Landesbibliothek. Buchmuseum). (LDR. Dresden);

German Library. German Museum of Book and Writing. (Deutsche Bücherei. Deutsches Buch- und Schriftmuseum (GDR. Leipzig);

State Museum of Book and Book Printing of the Ucranian SSR (USSR. Kiev);

The V.I.Lenin State Library of the USSR. Book Museum (Research Department of History of the Book, Rare and Precious Publications). (USSR. Moscow);

The Gutenberg Museum of the City of Mainz. World Museum of the Printing Art. (Gutenberg Museum der Stadt Mainz. Weltmuseum der Druckkunst). (FRG. Mainz);

The Klingspor Museum of the City of Offenbach am Main. Museum of Internationale Modern Arts of Book and Type. (Klingspor Museum der Stadt Offenbach am Main. Museum fur internationale moderne Buch- und Schriftkunst) (FRG. Offenbach);

Book Museum. (Museum knihy) (ČSSR. Zhdjar-on-Sazava).

The oldest book museum in the world is the Museum of Book and Writing in Leipzig that was opened on July 12, 1885.

In the process of work the authors specified the "book museum" notion contents. For the modern international book science and museology this is one of the most burning and discutable questions.

A book museum like any other museum should reveal the phenomenon it is devoted to; and it should reveal this phenomenon in all its characteristics and in a wide time range. And as far as the book museum is created for the sake of studying and propaganda of such complex and multi-aspect phenomenon that the book is - its expositions should reflect the processes and phenomena of the spiritual and material world when the book appears.

The complex character of the book exhibition is proved, by the way, by presence of non-book exhibits at the acting book museums. And this fact is one of the necessary exterior signs of book museums: without such exhibits it is impossible to show those trades and branches of industry that have been creating the book material structure (this was the main question at the international book simposium "The Book as a Museum Exhibits" that was held in GDR on October 28 - November 1, 1984 on the occasion of the centenary of the German Museum of Book and Writing in Leipzig).

The diune display of books is the main feature that should characterize the book museum. If this condition is violated the proper book museum dissapears and turns into a museum of some other profile. The same concerns any natural component part of the book museum: as soon as this part is developed into an independent museum, the later loses functions of a book museum in the proper meaning of the word. Actually, the paper division turns into a museum of paper and paper manufacturing technology; the type history division - into a museum of type and type-casting trade; the illustration history division - into a museum of drawings and reproduction technology; the binding history division - into a museum of binding and bookbinding trade. This list could be continued: the book museum division conditionally named "From a literary work to a publication" when made an independent museum will turn into a museum of publishing trade; the book museum division devoted to appearance and development of bookprinting will inevitable turn into museums of bookprinting and printing technology. It is quite clear that divisions devoted to the press development; memorial divisions devoted to the pioneers of printing, famous publishers, printing and paper manufacturing technology inventors as well as divisions showing the book as a storage of spiritual values cannot exist as independent book museums. These divisions will inevitably turn into corresponding museums of press, memorial. literature museums or museums of particular fields of sciences.

The international practice of organizing museums of the profile under discussion proves the correctness of the above viewpoint. Besides the "pure" book museums that characterize the book in complex there are over 100 independent museums of the

above mentioned types in the world: museums of publishing trade - 10(+5)[1] ; bookprinting and bookprinting technology -33(+12); paper and paper manufacturing technology -35(+1); binding and binding trade -6(+1); type and typecasting trade -(+2); illustration and reproduction technology - 3(+1); format -3; press-17; memorial -3(+22).

The proposed methodology of characterization of book museums forces us to correct their lists as accepted earlier. Thus, side by side with classical examples of book museums - The German Museum of Book and Writing in Leipzig (GDR) and the Book Museums in Zhdjar (ČSSR) often go a magnificent Planten-Moretus Museum in Antwerp (Belgium). Yet, the latter are is not a book museum; surely, it is first of all a museum of printing trade; besides, it is a museum of publishing trade; and at last, it is a memorial museum.

One more example: rather often they put in one row the Gutenberg Museum in Bern (Swiss); the Gutenberg Museum in the City of Mainz (FRG); the Klingspor Museum of the City of Offtenbach am Main (FRG), and some others. In fact only two last museum are book museums in the full meaning of the work, whereas the Gutenberg Museum in Surss is first of all a press museum, as well as a museum of book printing and partially - a memorial museum. Even when a museum bears the name "book museum" one should not exclude a possible correction. For example, the Republican Book Museum in Alma-Ata (USSR) is mainly devited to book-publishing in Kasakhstan; so, this is a publishing trade museum rather than a book museum.

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[1] In brackets are given museums that display the given topic as auxiliary.

It should be noted that naming a book exposition a "pure" book museum does not depend on its concentration with rare publications. For example, the richest expositions of book treasures would remain mere exhibitions. aiming at demonstrating the riches of a particular - national or private-library. And in case when such an exposition overgrous into a museum, the latter would not be a book museum but a museum of the history of that library collections or a museum of book-lovers. Such are: the Merman-Vestrenen National Museum in the Hague (Netherlands), the Pirpont Morgan Library in New York (USA), the Rosenbachs Museum and Library in Philadelphia (USA).

Sometimes the expositions of some libraries that are used to be called permanent exhibitions have grown beyond these narrow limits and can be rightfully named museums of book. Such are: the Book Museum of the British Library and the Book Museum of the Hornby Library (Great Britain).

The book is displayed not only as a part of museum expositions but at various permanent and provisional museum exhibitions. The library and museum activities in all-round disclosure of the book peculiarities as a complex multi-aspect phenomenon are extremely important. Chairperson, the IFLA Section of Rare and Precious Books and Documents Mr. I.R.Willson called these activities "long-standing duty of libraries to the man's spiritual culture". [2]

The work on the guide "Book Museums in the World" permitted to find out the subject contents of various book exhibitions in

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2. Willson I.R. The Problems of a National Museum of the Book: the Future of the British Library's Permanent Exhibition / Sbornik Narodniho muzea v Praze: Acta Musei Nationalis Pragae (Rada C-Ziterazni historie). - Praha:1982. - Sv.XXVII.-cis. 4-185.

the whole range of activities of libraries and museums dealing with propaganda of historical book knowledge. The tradition of showing stocks treasures (so called "cimelia") goes a far back as to the Middle Ages monastery libraries; And the Culture institutions of many countries used to successfully develop this tradition and this subject in their expositions. The exhibitions are often devoted to the national book history, to the home and foreign manuscript heritage, to the beginning period of book-printing in different countries, to the book-printing history, to the publishing trade and paper manufacturing history. The book is shown as a multisided material structure; various elements and forms of the book are characterized in details; the art of book, book illustration, and reproduction technology. Some exhibitions are devoted to the generalized characteristics of the book culture history as a whole. The subject contents of many expositions reflect the results of the book sociological studies, processes of its distribution in society, studies of the readers. Sometimes the children's book, the press history, the publishing history of some famous works of political and schientific thought as well as feature literature - are the topics of exhibitions.

The main signs of exhibitions that differ them from book museums are the following: temporarity of the exposition, or "on-line" character of the book display (sometimes the signs may be combined). The main sign of the permonent book exhibitions that differs them from book museums is their one-subject character.

As usual they are devoted to showing book treasures of particular institutions stocks; or to some striking examples of the

book history; or to demonstrating some elements of the book. exhibitions sometimes can show the book as a complex (for example such exhibitions as "Book Printing and the Man's Spiritual World" held in London in 1963; "Pioneer of Printing Ivan Fedorov /On 400 Anniversary of this Death/" held at the Lenin Library in Moscow in 1983). If the expositions of such exhibitions receive the permanence status - they may serve the core and basis of future museums.

The prepared Guide contains data on 32 permanent exhibitions at various types of libraries, museums, archives, institutes, etc... as well as on 52 provisional exhibitions at national libraries and some other institutions.

The data base available to the compilers now includes information about 350 institutions. The difference in the number of published materials (211 entries) and in the number of the collected materials (350) is clear: information about 140 institutions is acquired from reference literature of a general character and it is not sufficient nor backed up by fresh information to be included into the publication (in spite of the fact that the compilers sent - sometimes repeatedly - their questionnaires to all parties concerned).

The questionnaires contained a plan-prospect of the guide as well as 17 points:

- name and address of the museum;
- name and surname of the museum director;
- date of foundation of official opening;
- premises of the museum;
- artistic arrangement of the museum and the exposition;
- status of the museum;

- personnel structure of the museum; its square surface; number of exposition rooms; expositions surface;
- subject and character of the exposition;
- number of exhibits;
- stocks of the museum;
- excursion work;
- exhibition work;
- scientifico-research work;
- basic information about the museum;
- number of visitors per year;
- entrace fee.

There was an additional theoretical question: meaning of the term "a book" and "a book museum" and possible definitions of this notion.

The answers received were rather different in their pervasiveness.

This fact as well as the work experience forced the compilers to somehow change the origical order of questions and to introduce another rendering scheme into the text of publication:

- name and address of the institution;
- status;
- date of opening;
- exposition;
- samples of exhibitions;
- research work;
- stocks,
- premises; inlezior;
- exposition equipment; surface;
- educational work;
- attendance per year;

- work order;
- main information.

It is necessary to buil up the data. The compilers are looking forward to further cooperation in these searches and in compiling the second - revised and enlarged-edition.

The issue of the present guide will have great practical value for developing museology in the USSR; and it will be a contribution to fulfilment of the Decisions of the XXVII Congress of the Communist Party of the Soviet Union aimed at fuller and deeper mastering of the spiritual and material wealth of culture by the Soviet people.

Accumulation of the know-how in disseminating knowledge about the book at the international level is extremely important both for specialists in book science, bibliography science, museum workers, publishers and for the wide circles of book levers.

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Division: Collection and Services

Section: Rare and Precious Books

1986

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Retrospective Bibliographic Control for South Asia

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Retrospective Bibliographic Control for South Asia

Ladies and Gentlemen!

It is not my intention to review in this paper the various projects currently in progress or under active consideration which, even if it is not their main aim, may make a contribution towards the achievement of retrospective bibliographic control for South Asia. To mention a few: the National Library of India's National Union Catalogue, the Retrospective Bibliography of Early Printed Burmese Books 1817-1885 based at the Universities' Central Library, Rangoon, the University of Chicago's Indological Books-in-Series project, and the South Asia and Burma Retrospective Bibliography (SABREB) initiated by the British Library, London[1]. As their titles suggest, some of these projects will in due course contribute to UAP as well as UBC and pave the way for cooperative programmes in the preservation microfilming of early South Asian imprints. But almost without exception these projects are at too early a stage in their compilation or formulation to make a state-of-the-art analysis at all meaningful or constructive. But if during the next quinquennium these projects can make the progress expected of them then the IFLA Conference due to be held in New Delhi in 1992 would appear to offer the ideal occasion for such a review to be usefully presented. I will instead examine here some cardinal points of retrospective bibliographic control as they apply to the particular circumstances of the South Asian historical context. In doing so I have taken as my starting-point two articles by Marcelle Beaudiquez[2] on the findings of the working-group on retrospective national bibliographies set up by the Section on Bibliography within

IFLA's MTP 1981-85[3]. In assessing the scale and scope of the task of achieving retrospective bibliographic control for South Asia, I have also drawn upon my experience during the past three years as editor of SABREB Stage 1, the results of which will be published at the end of this year.

Before proceeding to discuss the basis of retrospective bibliographic control for the region, it is necessary to consider the very term 'South Asia'. It is open to various interpretations, usually comprising the core of India (i.e. including Sikkim), Pakistan, The Maldives, Bangladesh, Sri Lanka, Nepal and Bhutan to which in various historical and cultural contexts Afghanistan, Burma and even Tibet, separately or together, may be added. In the particular context of retrospective bibliographic control I would suggest account must be taken of the traditions of printing prevalent in those fringe countries and the circumstances in which printing was introduced. There are on this basis valid grounds for the exclusion of Tibet since printing there was entirely by the wood-block method until very recent times, a tradition of printing for which there is no reliable evidence that it ever extended from the Himalayan region into the subcontinent proper. Nepal is the meeting-place of the two printing traditions - the xylographic diffused from the Far East through Central Asia, and the typographic imported from Europe. From the same standpoint there are valid grounds for the inclusion of both Afghanistan and Burma, although for most matters more naturally part of the Middle East and Southeast Asia respectively. Movable metal-type printing was diffused to both countries from the Indo-Pakistan subcontinent and the links thus established remained close thereafter. In addition Burma was until the 1930's administered

as part of British India which determined, for instance, the pattern of that country's official publishing. With the addition of Afghanistan and Burma to the core of South Asia we may preserve the essential unity of the region's publishing history.

As Beaudiquez has pointed out[4], it is of primary importance to distinguish between retrospective national bibliography which is geography-based (listing all titles, regardless of subject, published within a specific modern national territory) and retrospective documentary bibliography which is subject-based (listing all titles, regardless of place of publication, dealing with a country as subject). South Asia is clearly poor in the former but fairly rich in the latter, as the IFLA International Office of UBC's directory of Commonwealth retrospective national bibliographies in part showed[5] - the most outstanding example of the documentary type perhaps being Goonetileke's A bibliography of Ceylon[6]. To date retrospective national bibliography for the region has been essentially language-oriented, whether produced during the British colonial period from evangelical and political motives or during the post-independence era motivated by linguistic or regional nationalism[7]. To quote Beaudiquez: 'Such a definition [of retrospective national bibliography] can only be applied if one accepts above all contemporary territorial boundaries in spite of all political problems. Of course it it perfectly understandable that a country should do its utmost to establish a record corresponding to its cultural roots, but that is the domain of specialized bibliographies'[8]. In a region where member states are as culturally interdependent as in South Asia, for such a definition to work the retrospective bibliographic initiatives undertaken by the various national

agencies should ideally make parallel or complementary progress - easy to envisage, difficult to realize. The disparity Beaudiquez implies between the printed record of a country's broad cultural heritage and its national printed record as such is very relevant to South Asia where political boundaries have changed considerably this century after the break-up of British imperial power in the region. The problem is particularly acute where modern political boundaries divide populations sharing a common linguistic heritage. There was, for instance, no publishing in the area now constituting Bangladesh before the 1850's but Bangladeshis inevitably regard the Bengali works published during the previous half-century in Calcutta and elsewhere in the modern Indian state of West Bengal as an integral part of their linguistic heritage, representing the period when Bengali established itself as a modern literary and cultural vehicle.

The historical pattern of publishing in the region is also relevant here. Take the case of Nepal. The first printing-press established within the country was brought back by Jang Bahadur Rana from his visit to England in 1851. Prior to that date almost all Nepali books, periodicals and newspapers had been printed in India (principally at Varanasi) and after that a considerable number also - a printing pattern that continues today, particularly at Darjeeling. These works are rightly considered an inseparable part of the Nepalese cultural heritage but by Beaudiquez's definition do not fall within the scope of Nepal's retrospective national bibliography. The onus is by implication laid on the national bibliographic agency of India to include that body of material within its already multi-lingual retrospective national bibliography, although as such it is unlikely to be given priority (Nepali not being one of the recognised national languages of India).

The linguistic/cultural interdependence of South Asia's member states and the historical sharing of comparatively scarce printing facilities are both factors which militate against the desirability of pursuing the objective of separate retrospective national bibliographies within the region. Rather they argue in favour of the national bibliographic agencies pooling resources, particularly linguistic expertise, to compile a retrospective regional bibliography. It is to be hoped that this kind of cooperative effort in the field of bibliography will be one of the medium-term outcomes of the South Asian Association for Regional Cooperation (SAARC), reinforcing the welcome recent formation of a sub-group of the directors of the national libraries of South Asia at the International Conference of Directors of National Libraries in Resource Sharing in Asia and Oceania. This sub-group is already considering the feasibility of cooperation to produce a combined South Asian bibliography of current publications. If successful this initiative will be an invaluable precedent for similar cooperation in the retrospective field.

In drawing a distinction between states independent before 1900 and those becoming independent after that date, Beaudiquez has recognised that it is 'this category of 'new' countries which poses the problem of documentary bibliography replacing retrospective bibliographies, documentary bibliographies which are often the work of foreign researchers and universities'(9) This highlights another difficulty faced by the national bibliographic agencies in a region such as South Asia (in contrast to Japan, the subject of Professor Honda's paper) with a long colonial past: the non-availability locally of a varying percentage of their respective early national book stocks for first-hand examination and description. Significant segments of the South Asian regional printed record are held 'in trust' as it were in various libraries in

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the home countries of the former colonial powers, sometimes (but not exclusively) through a copyright deposit mechanism i.e. principally in the United Kingdom, but also in Denmark, The Netherlands, France and Portugal. Since the earliest presses in the subcontinent were run by Christian missionaries both Catholic and Protestant considerable collections of 'religious deposit copies' (to use Gérald Duverdier's term[10]) are to be found in the Vatican Library, the Franckesche Stiftungen at Halle (DDR), and so on. To this list of potential sources for early South Asian material must also be added long-established academic and official libraries in other European countries (e.g. the university libraries at Göttingen and Tübingen and the Bayerische Staatsbibliothek at Munich in the FDR). It is clear therefore that any initiative in retrospective bibliography for South Asia based solely on the surviving material locally available within the region itself would not lead to a compilation approaching comprehensive coverage. For overall documentation to be achieved extra-regional participation, principally from the European countries mentioned above, is required - an excellent opportunity to further the sub-theme of this Conference 'Closer Cooperation between Developed and Developing Countries'.

Some progress in this direction can already be seen. In a review of current developments in international rare-book librarianship three years ago Ian Willison drew attention to the wider relevance of the Eighteenth-Century Short Title Catalogue (ESTC) as forming 'the first segment of the retrospective national bibliographies of those areas which became independent from the United Kingdom but where local printing had begun before 1800: principally North America, South Africa, South Asia and the Caribbean'[11]. In its South Asian aspect the ESTC

as published to date inevitably has its shortcomings. It excludes, for instance, by definition all works printed in the subcontinent before 1701 and, within its chronological span, the products of some non-British presses in the region (e.g. the Dutch press at Colombo from 1737 onwards). It was partly to rectify these shortcomings and to provide a focus for South Asia in this sphere that the SABREB project began in the British Library in 1982, adopting a 'multi-national' regional approach and from the outset attempting to list surviving early South Asian material in collections in the United Kingdom, Europe, North America and not least in the countries of the subcontinent itself. In the colonial era, as Beaudiquez has mentioned, the published production of a colony was often assimilated with that of its colonizing power, citing the fact that the publications of former French colonies were regularly listed in the Bibliographie de la France[12]. South Asia (i.e. India specifically) provides an interesting parallel case. Bruun's Bibliotheca Danica[13] recorded items published in the tiny Danish colony of Tranquebar south of Madras at the first Protestant mission press in South Asia from 1712 until well into the 19th century. The books themselves are preserved in the Kongelige Bibliotek, Copenhagen, in the Danske Afdeling (Danish Department) emphasising their acquired status as part of Denmark's national printed archive. But the description of the mostly Tamil Tranquebar imprints in Bruun points to the pitfall of such pockets of material in exotic languages being documented in this way: the inadequacy of the catalogue records so created. The titles assigned to Tamil works in Bruun are often simply the Danish or Latin paraphrases which the Tranquebar missionaries inscribed on the fly-leaves of the works as they were sent from India: 'Bibelske Sprog', 'Epistola ad gentes', 'Tamulisk Calender'. Such treatment emphasises the need for this material to be recatalgued to modern international

standards by South Asian language specialists either resident in or visiting those European countries where libraries hold such valuable colonial legacies. It is this kind of exchange of academic or professional library staff on short-term secondments, for instance, which is envisaged as an essential part of the strategy for future stages of the SABREB project.

The chronological span of retrospective national bibliography for the countries of South Asia presents over four centuries of publishing history to be documented from the establishment of the first press by Portuguese Jesuits at Goa in 1556 down to the various starting-dates of the current national bibliographies from 1985 onwards. An enormous period to cover but I would suggest that the publications of the 19th century (i.e. 1801-1900) deserve priority. South Asian imprints up to 1800, constituting Priolkar's 'pre-incunabula'[14], have already been documented by SABREB Stage 1. This has yielded some 1500 items printed during the first two and a half centuries, although extant copies of only about two-thirds of these have been found.- a remarkable survival rate considering the precarious circumstances in which many of them were printed. The remaining one-third comprises 'dummy' records for items known on reliable evidence to have been printed, a departure from normal practice but considered justified when dealing with the 'prehistory' of publishing in the sub-continent. The efforts of the national bibliographic agencies in South Asia have already achieved a reasonable measure (albeit far from complete) of bibliographic control over the publications of the first sixty years of the 20th century, working back in time more or less from the starting dates of their current national bibliographies. For instance, the National Book Council of Pakistan's compilation of the Pakistan national bibliography: 1947-1961 (only 2 of its projected 7

volumes yet published, Karachi, 1973-75); the Jatiya Grantha Kendra of Bangaldesh's Bamla sahitya: granthapanji, 1947-1969 (2 volumes, the second extending coverage to 1971, Dacca, 1970-73); and above all the Sahitya Akademi's National bibliography of Indian literature 1901-1953 (4 volumes, New Delhi, 1962-74), a selective but nonetheless very substantial compilation covering all the languages recognised in the Indian Constitution and for the appropriate languages including works published in pre-independent Pakistan and Bangladesh.

For the purposes of retrospective bibliography, the South Asian publications of the 19th century for which priority coverage is required may be divided into two categories, in Prielkar's terminology 'incunabula' and 'post-incunabula'(15):

1) publications 1801-67. This period witnessed the spread of printing to almost every major city and town across the subcontinent. It was the heyday of missionary printing but it alos saw the explosive growth of native presses and vernacular journalism as powerful tools of religious and cultural resurgence and of nationalist awakening. The number of titles published during this period is very difficult to estimate with any hope of accuracy but it should lie between twenty and fifty thousand.

2) publications 1868-1900. For this period we have the quarterly lists of publications (monograph and serial) compiled province by province for all of British-controlled India (i.e. including Burma) as required by the Indian Press and Registration of Books Act, 1867. Similar legislation was enacted for Sri Lanka somewhat later in 1885. These lists may be regarded as the precursor of a national bibliography in undivided India, despite gaps in their scope (e.g. printing in some princely states) and contents (e.g. government publications). They undoubtedly underrepresent the actual amount of publishing in toto but have been

found to be particularly valuable for the variety of ephemera they record[16] - no doubt because tracts, like newspapers and periodicals, were judged the natural vehicles for the expression and diffusion of nationalist or communalist sentiments which the 1867 Act sought to monitor. A quantitative analysis of the publications reported for this period (based on a somewhat incomplete set of the quarterly lists in the India Office Library & Records, London, for the decade 1867-76 and thereafter on the figures given in the annual Statistics of British India[17]) reveals a figure of 202,526 monographs (i.e. separate editions rather than distinct titles), with an approximate 8 : 1 ratio of vernacular to English works. To this total must be added the publications from Sri Lanka, Nepal and Afghanistan and serial and government publications from undivided India to give an overall 'guesstimate' for the region of a quarter of a million items to be recorded.

The extent of publishing in South Asia up to 1900 is almost matched by the linguistic complexity involved which perhaps no comparable geographical area can parallel. Works in all the following language-categories are required to be recorded:

1) Recognised national languages of the region: Assamese, Bengali, Burmese, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Maldivian, Marathi, Nepali, Oriya, Pali, Panjabi, Pashto, Sanskrit, Sindhi, Siṅhala, Tamil, Telugu and Urdu.

2) Numerous minor and tribal languages: Brahui, Karen, Newari, Rajasthani, Santali, Tulu, etc.

3) Other oriental languages with a literary or cultural tradition in South Asia: Persian, Arabic, Hebrew, Armenian, Syriac and Tibetan.

4) East and Southeast Asian languages in which works have been printed from time to time in the region: Malay, Javanese, Vietnamese and

Chinese at Serampore, Thai at Pondicherry, etc.

5) Languages of European colonists and evangelists: primarily English but also Portuguese, Dutch, French, Danish, German and Latin.

There is no time in this paper to discuss the full range of printed matter to be included in a retrospective bibliography for South Asia. One must agree with Beaudiquez[18] that the listing of monographs must be given priority but the importance of periodicals and newspapers as channels for literary, religious and political ideas in the 19th century cannot be overestimated. Whether government publications might be excluded, given the attention they have received in the past[19], is a moot point. The proper documentation of early South Asian ephemera is long overdue, to the exclusion only of those categories specified by Robin Alston for the ESTC: 'blank forms... connected with various departments of State, local government, the Church, and various branches of commerce; labels, invitations, bookplates, trade cards, visiting cards, lottery tickets, theatre tickets; playbills; playing cards; and items wholly engraved (maps and music, caricatures, lampoons, verse, plans, etc.)'[20].

I would like to conclude with a few tentative recommendations on the basis of the factors dealt with in this paper:

1) that retrospective bibliographic control for South Asia be pursued as a combined <u>regional</u> undertaking rather than as a series of independent narrower-based strictly <u>national</u> bibliographies. This should apply not only to the future plans of the national bibliographic agencies in the subcontinent but also to institutions and individuals contemplating related projects outside the region.

2) that the gathering of information on holdings of early South Asian imprints world-wide be coordinated and freely exchanged <u>i.e.</u> a directory

of rare-book collections in the subcontinent of importance for each major area, language or subject should be compiled and a parallel compilation prepared for significant holdings of similar material outside the region.

3) that an acceptable minimum standard of bibliographic description (essential in view of the sheer scale of publishing to be documented) be agreed by the national bibliographic agencies in South Asia, possibly with extra-regional participation; and that for preference all retrospective bibliographic projects for the region should be compiled in machine-readable form for the flexibility of data-output it permits (or if in manual form then with the possibility of later conversion in mind). A prerequisite of cooperation between projects is the acceptance of common or at least compatible cataloguing standards (witness the National Library of India's recent decision to adopt UNIMARC and AACR2 for its National Union Catalogue).

4) that the bases of the various projects in hand or planned be coordinated to avoid duplication of effort and consequent wastage of staff and other resources i.e. the ultimate aim of present or future independent projects in the field should be to merge to become 'sub-centres' or 'specialized units' (by area, language, subject or form of publication) of one 'umbrella' retrospective regional bibliography for South Asia.

1. A preliminary list of such projects has been compiled and will be submitted for publication shortly.

2. 'Retrospective national bibliographies in the context of Universal Bibliographic Control', IFLA Journal 9 (1983), 309-316; 'Le contrôle bibliographique rétrospectif: un programme d'action pour l'UAP', International Cataloguing 15 (1986), 8-10.

3. The question of the compilation of cumulative volumes of current national bibliographies as a first step in retrospective bibliography is not dealt with in this paper. I have not seen the inventory of retrospective national bibliographies compiled by the working-group and cannot therefore make any comment on its South Asian content.

4. 1983 article p. 312-13; 1986 article p. 8-9.

5. Commonwealth retrospective national bibliographies: an annotated directory. London, 1981.

6. H.A.I. Goonetileke, A bibliography of Ceylon. 5 vols. Zug, 1970-83.

7. Exemplified by J. Long, A descriptive catalogue of Bengali works (Calcutta, 1855) and K.M. Govi & A.K. Pannikkar, Malayala granthasuchi (Trichur, 1973).

8. 1983 article p. 312.

9. ibid., p. 314.

10. 'Rare Tamil books in European countries' (paper read at the 5th International Conference Seminar of Tamil Studies, Madurai, 1981.

11. 'Current developments in international rare-book librarianship and their relevance for the United Kingdom', Journal of Librarianship 15 (1983), 175.

12. 1983 article p. 314.

13. 4 vols. & supplement. Copenhagen, 1877-1914.

14. 'Indian incunabula', in N.N. Gidwani ed., Comparative librarianship (Delhi, 1973).

15. ibid.

16. F.W. Pritchett, 'The history of Indian publishing: a note on sources', India International Centre Quarterly 10 (1983), and 'Stalking the wild ephemera: resources for collecting, studying, and preserving South Asian pamphlet literature', SALNAQ 18 (1985).

17. For a subject analysis of some years' figures see M. Rogers, 'South Asian library resources in the United States: an outsider's view', in M. Patterson & M. Yanuck ed., South Asian library resources in North America: papers from the Boston Conference (Zug, 1975). 18. 1983 article p. 314.

19. For instance, in F. Campbell, Index-catalogue of Indian official publications in the Library, British Museum (London, 1900) and in Imperial Library Catalogue Part IV: Catalogue of Indian official publications (Calcutta, 1909)(only vol. 1 published). It should also be noted that 'significant series of official publications (gazettes, official reports, proceedings, etc.' are to be included in the projected Guide to the sources of Asian history which otherwise covers archival and manuscript materials only (reported in the unpublished papers of the Bureau Meeting of the Regional Co-ordinating Committee, Bangkok, Dec. 1985).

20. 'The eighteenth-century non-book: observations on printed ephemera', in G. Barber & B. Fabian ed., The book & the book trade in eighteenth-century Europe (Hamburg, 1981).

IFLA GENERAL CONFERENCE, TOKYO 1986

Division: Collection and Services

Section: Rare and Precious Books

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RARE-6-E

The Maori book or the book in Maori; 150 years of printing in the Maori language of New Zealand.

by

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: Oral tradition

K E Y W O R D (S):

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To be brought to meeting no:

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Remarks:

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ABSTRACT

Paper looks at the past 150 years of printing in the Maori language and discusses a National Library of New Zealand project to create indexes, revise the standard bibliography and produce a microfiche edition of Maori language publications. In the light of contentions that the oral cultural tradition is a stronger influence on Maori thinking in the 20th Century than this written heritage, current publication trends are examined. Observed influences of the oral tradition are examined to support the author's belief that the Maori book - written by Maori people, for Maori purposes in support of Maori cultural values - is only now emerging.

THE MAORI BOOK OR THE BOOK IN MAORI: 150 YEARS OF PRINTING IN THE MAORI LANGUAGE OF NEW ZEALAND

In exploring the question of whether the past 150 years of printing in Maori is more aptly described as the Maori book or the book in Maori I have used Don McKenzie's paper discussing the movement from orality, through manuscript to the introduction of printing by the mission presses in the 20 or so years preceeding 1840 as a theoretical base.(1) He speaks of the absurdity of missionary aspirations to achieve in 25 years what had taken Europe centuries, and of our assumptions that the printed word has yet achieved supremacy over oral tradition.

The Treaty of Waitangi is the basis of British sovereignty over New Zealand and, though its legality is hotly debated today, commemorative celebrations are planned for the sesquicentennial in 1990. One National Library of New Zealand project, Te Putea Korero, involves the cataloguing, indexing, and microfiching of all printed Maori to the year 1960. Planning for this project is part of my job as Maori Materials Subject Specialist at the Alexander Turnbull Library, the research arm of the National Library.

Maori printing has been well-served bibliographically. Archdeacon H.W. Williams's comprehensive listing (published by him initially in 1924 and supplemented in 1928) covers works published before 1900.(2) It was extended by a Library School bibliographic exercise in 1947.(3) Williams included "any work, however small, printed wholly in Maori, or in Maori with a translation... so also any work dealing wholly with the Maori language... entries have been made

based not only on the actual examination of a copy of the work, but also upon information gathered from any reliable source".(2)

Around 1200 items are recorded but 50% are less than four pages long (a further 36% are not more that 48 pages, and only 14% are 96 pages or more). These statistics point to the largely ephemeral nature of much of the printing. That so much of it survives is due to the efforts of Sir George Grey who both commissioned and collected publication, and to Alexander Turnbull's close association with printers, scholars and collectors in the early years of this century.

Only 250 listed items are not held in the Turnbull collection and most of these are almanacs or translations of acts of parliament which Williams had found reference to but not sighted himself. In comparing the Turnbull collection with that based on Sir George Grey's private library at the Auckland Public Library, 70 titles were held in Auckland but not at Turnbull, and 357 held only by Turnbull. Collections in other libraries are very very small in comparison. With unique copies taking up a quarter of the Turnbull collection the National Library has a special responsibility.

The difficulties many libraries face in cataloguing Maori printing have led to a common practice of annotating a copy of Williams' bibliography and using it as catalogue and shelf list. If a previously unrecorded item is acquired it is added in an appropriate place and given a supplementary number. There is no common numbering adopted, which would not be a problem if some libraries were not now attempting retrospective cataloguing as they

join the New Zealand Bibliographic Network. (It is of some concern - but only to national price - that the first such retrospective cataloguing of printed Maori is being undertaken at the National Library of Australia!)

With up to 200 additions to Williams to be made, the possibility of extending the listing to 1960 when the National Bibliography begins recording significant Maori publications, and a felt need to share the richness of the Turnbull collection with the rest of the country, an ideal microfiching project was conceived. The work will proceed on several fronts: an indexing project to make the contents of Maori language periodicals more accessible; revision of the bibliographic records; and a search for the best possible copy to microfiche. The product with a total page count of around 56,000 could be published for as little as NZ$600 for the pre-1900 period. The 1990 commemoration is a target date.

The work I have done with the printed Maori collection has been rewarding. One characteristic of our collection is that many copies are working texts collected from Turnbull's colleagues and often heavily annotated. Fascinating in themselves but hardly copies of last resort, the "type specimens" which should make up the national collection. The search for clean unbound copies to replace them has turned up variant editions relegated to our duplicate shelves, some 20-30 previously unrecorded items, and the highpoint of a collector's ambition - a single sheet recorded in Williams as "no copy seen" and bought by us in a job lot of duplicates from an unsuspecting auctioneer! Our imminent move to the new National Library building

is providing the opportunity for a systematic shelf check and comparison with duplicate and reserve copies; a project I approach eagerly in anticipation of further bibliographic finds.

Although this project has at its heart the main concern of this IFLA Section, retrospective bibliographic control; supports the twin goals of UAP and UBC; and fulfills Andrew Wilson's expectations of a research library in being motivated by a concern for the long term preservation of a scarce resource and the provision of surrogate copies to the library and Maori communities;(4) I have serious doubts about its relevance to the very Maori community we hope to serve. This international audience has more intrinsic interest in the project than any which would assemble locally. The bibliographic delights I have described are lonely joys as there are no other librarians working in this field with whom news of a new discovery could be shared. There is, moreover only a minimal risk of the main body of the printed Maori collection wearing out through overuse!

In the search for an explanation of why this should be so an analysis of the subject content of the collection is illuminating. For the pre-1900 period 55% can be classed as religious or associated with the work of the missions, 25% are government publications and the remaining 20% are mainly political items, grammars and dictionaries. It was 1860 when the first publication by a Maori appeared, a notice issued by the Maori King and following a familiar government precedent. In the 1880s and 1890s proceedings of Maori parliaments were issued and by then about sporadic periodical titles had been issued by Maoris.

The only publications which have any enduring interest to the Maori reader today are about 20 volumes of song poetry, mythology and traditional history all gathered from Maori sources but edited and published by Europeans, and the periodical literature. Even here the improving tone of many government and religious titles obscures information of historical interest. Beyond this the main body of Maori printing is distinguished only by being spectacularly boring.

This lack of participation in printing demonstrates the continuing ascendency of the oral cultural tradition in Maori society. It is an oral tradition displaying features commonly referred to in the literature.(5) A high value was, of necessity, placed on the accurate transmission of information vital to the community's sense of identity and its physical survival. The learning process was surrounded by restrictive practices and there were penalties for errors in performance. A spiritual dimension was imparted to the learning process and the acquired knowledge, which contributed to the life force of the learned person. Mastery of the body of tribal history, myth and tradition, poetry, proverbial sayings, ritual and genealogy which contain the inherited wisdom of the ancestors and the ability to use this knowledge effectively in the speechmaking that lies at the heart of all Maori cultural activity is still the main measure of personal standing. It is easy to understand how importing that knowledge to others could be seen as diminishing personal strength and power, and inappropriate use of it a desecration. Knowledge is passed on only to selected individuals or in approved ways, contrasting with the European tradition that it should

be shared with all who seek to learn.(6)(7)(8) To the Maori, research and publication simply for the sake of knowing is pointless.

The use to which research on contemporary or historical issues, using textual or oral testimonies, is put, receives close scrutiny. Any commercial application is viewed with suspicion and, because books are bought and sold, most publication is seen in this way. It is assumed that the prime motivation for publication is monetary gain for the author and to avoid such criticism many academics give all royalties to Maori charitable trusts. People taking Maori subjects at university are sometimes regarded as using Maori information for a similar personal gain.

An increasing unwillingness to accept any European writing on Maori topics is expressed by Te Aroha McDowell in a review of a children's book. "Copyright and authorship have their parallels in matters Maori... A product of someone's intelligence comes not from that person alone but from the collective intelligence. It is called a taonga and is sumitted first to the scrutinized judgement of the tribe and then to its protection... The tribe decides the purpose that taonga is permitted to serve... In the Pakeha context [i.e. the European New Zealander] the writer as individual is owner of the product of her intelligence. Her Pakeha tribe is unlikely to hold her accountable for her interpretation... Maori people have been challenging Pakeha publishing for a long time... Maori self-determination through writing is encumbered, shackled, compromised and misrepresented by publications such as **The Birth of Maui** however harmless it may look".(9)

Parallels are not drawn between the vigorous oral debate which produces an agreed text through consensus which is not then questioned, and the European tradition of expressing an opinion in print and inviting further comment in the same medium. While reactions to publications are fully discussed at tribal meetings an injunction to prevent distribution, or a request to libraries to rule red lines through offensive periodical articles is a more likely result. The option of writing in reply is seldom taken up.

It should be emphasised that while I have spoken generally of Maori attitudes, Maori society is essentially tribal society. There are universals but the expression of them varies from place to place. Every tribe has its own body of accumulated knowledge and distinctive linguistic characterists. Contemporary New Zealand society is experiencing something of a cultural revolution with Maori self-determination being more comprehensively debated than in 1840. The keystone to this revolution is language. In the last five years around 300 Kohanga Reo or language nests have been set up entirely through Maori initiatives, where pre-school children and their parents learn and nurture the language and their cultural values.

One of the many effects of this system is a demand for teaching aids, and a huge increase in the publication of children's books in Maori. The relative merits of dual or monolingual texts of locally written stories and translations of popular imported books are discussed. A marked preference is shown for texts which use local variations in language, which draw on local traditional history and

which reflect Maori cultural values, creating a demand which can only be met through local publication. One spin off effect is that increasing use is being made of library collections of printed and manuscript texts and the creation of small resource centres and projects to record information in tape, video or written form on a family, community or tribal basis.

An analysis of the last ten years printing in Maori shows a marked change from the previous 150. The Turnbull shelf list records 130 items in total: 33 are linguistic, dictionaries, language teaching courses etc; six are government publications; 15 are collections of songs, edited manuscript texts, collections of proverbs etc; there is one religious item (a new church liturgy); and 75 children's readers. Most of these readers are at the primary level, and as the bilingual children move from Kohanga Reo into the school system one would expect the publications to keep up with their needs.

Another kind of publishing is also flourishing. The product, a blown-up photocopied text pasted onto boards and individually coloured, existing in only a handful of copies per title is not what we are used to claiming under legal deposit but is a key element in the development of the Maori book. It is a distinctively Maori book we are seeing; written in Maori, serving Maori purposes, and enhancing Maori cultural values. Its emergence has influenced the emphasis we place on our microfiching project. Priority will be given to indexing and making more accessible those areas which have the greatest relevance to the Maori people today and the production of hard copy facsimile editions of selected works will be added to our

tasks. Our perception of the project must be clear. It will create a resource for the study of the history of printing in New Zealand, in particular a history of the book in Maori. A report on the progress of the Maori book will be left for the 152nd IFLA General Conference.

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